
L E T T E R S

F R O M

MOTHER to her CHILDREN.

VOL. II.

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L E T T E R S

F R O M

A MOTHER to her CHILDREN.

O N

Various important Subjects.

• By M. P.

V O L. II.

L O N D O N:

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LETTERS, &c.

LETTER XI.

from Mrs. ORD to Miss MARY ORD.

I THINK, my dear, the account I gave in my last letter of the death of Master *ite*, must greatly have affected you all; and will, I hope, deeply impress upon your minds the advantage of beginning early

A 3

in

in life to trust in God, and to obey his commands; since you see with how much composure, with what great peace of mind, it enabled a child, like yourselves, to take leave of all his dear and beloved parents and friends, and to be rejoiced at the thought of dying. How much happier a state was this, than that of Mr. *Lightly*, whom I, a little while ago, likewise sent you an account of? And who that saw these two people die, or read an account of them, would ever, by their own folly, put themselves into the dreadful state of young *Lightly*, when it is in their power to insure themselves the peace

peace and happiness of Master Kite? Yes, my dear children, God has been kindly pleased to put it in every body's power, to die happily if they *please*. I do not mean to be free from all *bodily pain* if they please; for no degree of goodness will secure us from suffering sickness. But I mean, it is in every one's power, by behaving as they ought, and carefully doing their duty, to secure to themselves the love of God: and then they may be very sure, that when once the pain of dying is over, they will suffer no more; but be much happier *for ever*, than we can now suppose or think. And who, that con-

considers this, would grudge any pains to secure to themselves such a glorious reward?

When I think of the *prodigious* joys which God has, in the Scriptures, promised to give all those who continue faithful and good till they die, I am astonished, how people can ever be so much their own enemies as to be wicked, and do what so kind a God has forbidden.

Had God only commanded us to do some things, and avoid others, without promising us any reward for our obedience, or threatening us with any punishment for our sins, I am sure we ought to have obeyed him:

for

er, as he is our *Maker*, we certainly should do whatever he pleases. But when he has been so kind, as to encourage us to do good, by assuring us, that we will be so only for a few years, during the time we continue on earth, he will make us *for ever* happy in heaven, and never suffer any more uneasiness to come near us: and that if we will *not* obey him, but wickedly follow our own desires, and commit those things he has forbidden, we shall for ever lose all happiness, and be terribly tormented in Hell.

When, I say, he has been so good as to fore-warn us of these things,

things, can there be greater folly, than to displease so good and *merciful* a Being, by committing sin? Did we not daily see instances of wicked people, one should almost think it impossible for any to act so foolishly.

But you, my beloved children, I hope will behave otherwise, and consider the great importance of virtue now in the day of your youth. At present, I trust, you are free from any great sin; be careful, therefore, my loves, to keep yourselves so. Let no persuasions of others ever tempt you to *do* or *say* any thing you know to be wrong, though they should pro-

MOTHER to her CHILDREN. II

if you ever so great pleasures
rewards for so doing: for
pend upon it, those can never
your *friends*, or worthy of
your regard, who would wish
you to be guilty of a *sin*. For
wishing you to do *that*, they
ould have you do what will
ake God angry with you:
ey would persuade you to
ake your *soul* miserable, for
e sake of some *present* plea-
re. But can *any* pleasure in
is world compensate for it?
am sure if you give your-
ves time to consider, you
annot think it will.

But perhaps they will tell
you, what they wish you to
is of no great *consequence*;
and

and that God will not be angry for such a *trifle*. But this is a very *wicked*, way of talking, which none but naughty people ever use, who want to make others as bad as themselves. Be assured, my dear *nothing* can possibly be of a *trifling* nature, that is displeasing to God, or that he hath forbidden. I will give you an instance of what sad consequences may come from suffering ourselves ever to do what we know to be wrong, though the affair may appear to be of no importance. —

I have this moment looked at my watch, and finding it to be an hour later than I thought

I must

MOTHER to her CHILDREN. 13

must immediately conclude:
having scarcely time to assure
you how much I am

Your affectionate mother,

ELIZ. ORD.

LETTER XII.

From Mrs. ORD to Miss MARY ORD.

I WRITE again, my dear
Mary, to you, as I was
obliged to leave off yesterday
long before I intended it, or
had time to relate the account
I told you I would send you,
of the terrible effects of doing
VOL. II. B *wrong,*

wrong, though the circumstance may appear to us but *trifling*.

I remember once when I was young, and had a girl about my own age come to play with me, my mother left us a candle in the room by ourselves, and bid us not touch it, or remove it from the place where she set it; we both told her we would *not*; and she went away. Soon after she was gone, we changed the game we were playing at, and much wanted the table on which the candle stood. My companion was going to remove it; but I called out to her, and begged she would let it continue where it was, till my mamma came back.

“ Do

“Do not you remember,” said I, “she told us not to touch it; and we said we *would* not?” “Pho! nonsense!” replied she, “we did not know then we should want the table; or I should not have said so.”

“Well!” returned I, “you nevertheless *did* say so; and surely you would not break your word, and be guilty of disobedience.” “Really,” replied she, “I should neither call it *breaking* my word, or *disobedience*; for my part, I should never scruple doing such a *trifling* thing as that; and I am sure there can be no *harm* in it: it is quite nonsense to say there is.”

“Indeed,” said I, “I do not think so. In my opinion there would be great harm in doing what you said you would not; and also what my mamma bid us not. And had she not thought that she might *depend* upon us, and *believe* what we said, I am sure she would not have left the candle at all. I will not, therefore, upon any account touch it; and I am sure it will be wicked if *you* do.”

“*Wicked!*” she replied in a sneering tone of voice, “what do you look upon it as *wicked* to do such a thing as *that*? In all God’s commandments I never heard that moving a *candle* from one table to another was for-

not forbidden; or that there was
 here any *sin* in it."

"How can you," said I,
 Polly, talk in such a maner?
 or try to make a jest of what
 is really serious? But if you
 have read the commandments,
 you must surely know that we
 are ordered to obey our parents;
 and therefore it will certainly
 be wrong to do what my
 mamma bids us not. And I
 am sure likewise, all manner of
falsehood and *lying* is strictly for-
 bidden in the Scriptures; and
 therefore it must be very *wrong*
 and *wicked* to do what we *said*
 we would not."

"O! well, you may call it
 what you please," said she;
 B 3 but

but I can never think such a trifling thing as moving the candlestick can be wrong; or that God cares for such little faults as that; if it is any fault at all."

"I am of a very different opinion," replied I; "God, I have always been taught to believe, cares for every thing we do, and say, and observes all our actions, whether they are right or wrong. The Scriptures, I am sure, tell us that he does: they tell us that there is not a thought in our hearts, or a word on our tongues, which he knoweth not. That the Lord knoweth our sitting down, and rising up, and is acquainted with all our ways: that

h place can hide us, no darkness
 can conceal us from him; for to God
 the darkness and the light are both
 like. And they tell us like-
 wise, that we shall give an ac-
 count to God for every idle,
 that is, every naughty word,
 which we speak. How then,
 Polly, can you pretend to say, or
 to think, that moving the candle,
 after promising you would not,
 is such a *trifle* that God will
 not care for it, or be angry?
 Every sin is displeasing to him;
 and it is *impossible* for us to do
 what we know to be wrong,
 without committing a *sin*. I
 will not therefore, upon any
 consideration, touch the candle
 till

till my mamma comes ; and I beg of you, that you will not."

"It is such *nonsense*," said she, "to fancy God cares for the candles being moved, that indeed I shall do it." So up she took it; and in reaching to put it upon the mantle-piece, she poured the tallow all down her frock, and quite spoiled her silk slip which was under it. Soon afterwards, my mother rang the bell for us to go up to tea; and according to her usual kindness, she commended us for being good children.

"I am so happy," said she, "in having such a good girl for my child; who always minds whatever I say to her, and

tries

tries to give me pleasure in every thing she can ; and I likewise think it particularly fortunate, that she has found so good a play-fellow as you, my dear Polly ; for I do not think you would commit a wrong action any more than my own child."

Just as she spoke these words she happened to see the grease upon Polly's frock. " O ! my dear," said my mother, " what have you done to your frock ? how did you get all this grease upon it ?"

Polly, ashamed of acknowledging having done what she was did not ; conscious that if she did, my mother would no longer look upon her as deserving of the

the praises she was just bestowing on her; to hide the fault she had already been guilty of, committed another, and positively declared she did not know *how* it came.

I was quite astonished to hear her deny it; and yet fearful of offending her if I reproved her before my mother, I held my tongue till we again returned down stairs to play: when I thus addressed her. "Your conduct this afternoon, my dear Polly, has greatly surprised and distressed me. I could not have thought it possible for you to be guilty of such crimes. Perhaps the *lie* you have now told my mother, as it was *only* about

be the candle, you may think a trifle, and of no consequence; but I assure you, I look upon it as a very great sin, and I would not have committed it for all the world. God, you may be certain, observed you; and is, you may assure yourself, highly displeased with your behaviour. Only consider what crimes you have committed this one afternoon: you have done what you were ordered *not*: you have *broken* your word by so doing; and to make it, you have told a *direct* lie.

“And will God, do you think, regard these things as *trifles*? No, no, Polly, no *sin* is a *trifle*; it is of great *importance*; and unless

unless you heartily repent, and sincerely beg God's forgiveness and resolve never to be guilty of the like again, you may be very sure that such trifles, as you think them, will at last bring you to everlasting misery.

Polly seemed much affected by what I said; and wished she had not done so. "But," said she, "what *could* I do? Your mother was just commending my good behaviour, and I could not bear at that moment to let her know that I had not done as she bid me; for I thought then, she would never have lost her good opinion of me again."

"And well she might not," said I; "but still, surely

would

would have been *better* to have confessed the *truth*, and asked her pardon; and not added so greatly to your crime, by telling *another* falsehood. But all proceeds from thinking what you first did a *trifle*, and such as God would not *care* about. I hope you will never do so again."

She told me she would not, and wept most sadly till she was sent for home. Another difficulty then arose, which she had not resolution to overcome. Her own mother, the moment she saw her, enquired for what she had been crying? Ashamed once more of telling all her crimes, conscious how much she

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deserved reproof for them, she again endeavoured to screen them by another falsehood; and said, she was very ill, and had been sick all down her frock, and quite spoiled her slip. Her mother told her she was sorry for her illness, bid her not fret about her clothes, and advised her to go to-bed; which she very willingly did, as she felt so conscious of *guilt*, that she was ashamed to be seen by any one.

After she was in bed, she reflected on what she had done: and her mind was so uneasy, that she could get but little rest all night; and the thoughts of what she should say to me,

in

in case I asked her the next time I saw her, what she told her mother, made her dread the approach of morning. However, morning at length came, and with an aching heart she was obliged to arise, and again meet her mother; who very kindly enquired after her health, hoping she was better than she had been the night before; and asked her how she had slept? To which, when *Polly* answered, "she had slept but very poorly:" her mother replied, "I am very sorry to hear that; but I hope you will soon be better; after breakfast I am going out, and I will call upon your friend *Eliza*, and send her to play with you."

When Polly heard this, she was still more distressed than before; her conscience severely pained her for the falsities she had *already* told, and yet she could not endure the thought of her mother's coming to our house; as there she would certainly discover all her lies, and find out she had *not* been sick, as she had said. She therefore resolved to add one more story (which she *hoped* would be the last) to those she had before told; and therefore desired her mother not to call at our house, as she knew we were to go out early in the morning, and would not return till evening.

Her

Her mother, who did not suspect her of speaking an untruth, accordingly returned home without coming to see for me: but she had not been home above ten minutes, before I happened to call in to see them. Mrs. *Watson* (for that was her name) expressed her surprise at seeing me, as her daughter had told her I was gone out.

“No, ma’am,” replied I, “we had never any thoughts of being out to-day.”

“No *thoughts* of it!” said she, “why *Polly* did not you say *Eliza* would be out all day?” *Polly* coloured exceedingly, and stammered out, “*I understood she was to be out.*”

Thus was she drawn into another lie, even before she had time to recollect herself. But my dear children, it would swell my letter to a length beyond all bounds, were I to relate to you all the lies and deceits she was tempted to tell, in order to endeavour to hide her first trifling fault (as she called it) of moving the candle when she was bid not. So impossible is it for people to know where they shall stop, if once they suffer themselves to do any thing which they know to be wrong.

Let me intreat you, therefore, my beloved children, carefully to keep from ever doing what you are conscious you ought not, though

though the affair may appear
 be of the *smallest* consequence,
 But since one crime always leads to
 another; and be assured, it is
 much more difficult to stop at
 the fault, than to keep free from
 it. Polly might very easily have
 avoided moving the candle; but
 after she had done it, it was
 not so easy to forfeit my mo-
 ther's good opinion by confessing
 her crime; and still *more diffi-*
 cult was it, after she *had* told
 that lie, to tell her own mother
 how extremely wicked she had
 been by so doing. Then again,
 after she had encreased her crimes
 by another falsehood, she was still
 more *ashamed* of acknowledging
 them; and so went on, adding
 sin

sin to sin, in order to hide one fault by another, till she became very wicked indeed, and very unhappy.

And so depend upon it, my dears, in every instance through life it will always be; and those who will suffer themselves to do *any* thing, which they know they ought *not*, only because the fault appears but a *little* one; will not be long before they will likewise permit themselves to practice all crimes, let them be as *great* as they will. Be persuaded then, my dears, if ever you wish to be happy in this world, if you wish to be esteemed and loved by good and wise people; but above

all, if you wish to secure the
 favor of your God, and receive,
 after this life is past, the ever-
 lasting joys of Heaven, and to
 escape the tortures of Hell; if
 you wish for these things, I
 say, be persuaded at all times
 to behave in the *best* manner
 you can, and upon no confi-
 deration whatever, either to *do*
 or *say* what your conscience
 tells you to be *wrong*.

I have ran this letter to a
 prodigious length; but if it is
 more than you like to read at
 once, you will, I suppose, leave
 off till you are rested, and then
 begin again: but I hope you
 will endeavour to remember its
 contents, and profit from the
 sad

34 L E T T E R S *from a*
sad example of *Polly Watson*. Your
papa desires his love to you and
and believe me, my beloved
children, to be

Your ever tender,

And affectionate mother

ELIZ. ORD

L E T T E R XIII.

Mrs. ORD to Miss HANNAH ORD.

AS I have nothing very particu-
lar or entertaining to
relate to you, my dear girl,
will transcribe another chapter
from Mr. *Newton's* admirable
little book; and I hope you are

as much attention to what
 fend you from that, as if it
 d been written on purpose for
 u; for always remember what
 so frequently tell you, that
 e subject of religion is of equal
 portance to every body; and
 u who now read this, will by
 od be expected as much to
 ofit from it as the little *New-*
 s will, for whose use it was
 incipally intended.

C H A P T E R III.

WHatsoever good thing any
 man doeth, the same shall
 receive of the Lord, whether
 be bond or free."

" This

“ This text of Scripture, my dear children, appears so extremely plain, that it scarcely requires any thing to be said by way of explanation of it. But as such young folk as you, are sometimes apt to mistake the meaning of particular words, you may not, perhaps, quite comprehend what the expression means of a man's receiving the *same* from the Lord, for whatsoever good thing he doeth.

“ How (perhaps you may enquire) can a good man have the *same* again done to him by the Lord? But the meaning of the words is *not* that he shall receive just the *same things*, for that is impossible; it is necessary

in order to a person's being
 good, to *pray* to God, to be-
 lieve in him, and *depend* upon
 his mercy; but he cannot ex-
 pect that God will, in return,
 do this to him. The meaning
 of the text, therefore, is, that
 whatsoever good things any per-
 son doeth, *for* those same good
 things they shall be sure to re-
 ceive a recompence from the
 Lord, whether they be bond
 or free; that is, whether they
 are *servants* or *masters*, *poor* or
rich; for that is the meaning
 of the expression, "*bond or free.*"
 And what a glorious encourage-
 ment is this to all people to make
 themselves diligent in their se-
 veral duties; to know that God

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will certainly observe all they do, and one time or other be sure to reward them accordingly.

“ When we consider this, my children, we surely shall not mind the trouble we may now sometimes find in performing our duty; but with cheerfulness do those things which we know God chooses to have done: and also, restrain from committing any thing displeasing to him, though it may appear ever so pleasant, or our companions try ever so much to persuade us to it. If at any time we find it difficult to do what is right, let us ask ourselves these few easy questions; and say, Is this, which
I know

know to be my duty, beyond my *power* to perform? Is it *impossible* for me to do it? If I *take pains* and *try*, shall I not be able to accomplish it? And will not that be pleasing to God? And ought I not to do whatever God pleases?

“Ask yourselves, my dear children, these few questions, and your own consciences will at once inform you how you ought to act. Your own hearts will tell you, that you *have power*, and that it is very *possible* for you to do as you ought; and if you *take pains* and *try*, you will certainly be *able*. By so doing you will *please* God, who constantly watches all your actions,

and has promised to reward you for every *right* thing: and if the difficulty should be great, so much the *greater* shall be your reward after death in the kingdom of Heaven.

“ Let these thoughts then frequently be in your minds; but be sure always to recollect them, whenever you feel yourselves inclined to neglect, or omit your duty, because it appears to be *difficult*. If, for instance, any of your companions have offended you, and you find it a difficult, disagreeable matter to make up with, and be civil and kind to them as you used to be; reason with yourselves in some such manner as this. It

is true these person have been unkind to me; and I feel, that instead of speaking good-humouredly to them, I would *rather* be cross, and try to affront *them* as much as they have *me*: I should now take *more* delight in being ill-natured and spiteful, than in forgiving them, and talking to them as if they had not offended me. But it will not be *right* to act so towards them; I therefore will not do it. God has commanded us to "*love* one another," and to *forgive* every injury. I will therefore obey the command of God, and directly behave with the same good-humour as if nothing had happened to vex me; and

though I may find it *difficult* to do this, still I *will* do it; and God has kindly promised to reward me hereafter, for obeying his commandments.

“Reason, my loves, upon every occasion in this manner, and you will then never do amiss. Should the orders of your parents, or superiors, at any time appear to you *hard, unreasonable, or difficult* to be complied with; recollect that it is your *duty* to obey them, that God has *commanded* it, and will likewise *reward* you for it.

“Or, should you, at any time have it in your power to help other people, and yet be unwilling to do so, because it would give you trouble,

trouble, or put you to some expence; remember, that it is your duty to do all the good to your fellow creatures you possibly can; that God has so *commanded* you, and will hereafter *reward* you for it.

“ And what encouragement, my dears, is this for all people to be kind, dutiful, and good; to know that if they are so, they will not only gain the love of all wise and good people in this world, and be much happier whilst they live; but will also thereby insure the approbation of their God, who will, for *whatsoever good things* they now do; another life, which is to last ever, reward them with joys
greater

greater and better than they can now even fancy or think of.

“O! my beloved children, how *kind and good* is our God! To *reward* us for doing those things, which it is our own *interest* to perform; and which if we do not perform, we can never be tolerably happy any part of our lives. For though God is so merciful and kind as to *reward* us for being dutiful to our parents, we may be assured it is much to our *present* advantage to be so; since no undutiful disobedient child, can ever be happy or comfortable upon earth; neither can any *fretful, or cross, or quarrelsome, or revengeful* person ever feel comfortable or happy whilst they are

fo

So: yet God has likewise assured us, he will *reward* us after death, for governing our tempers and behaviour in such a manner, as will even in *this* life greatly promote our ease and quiet.

“ Who therefore would not love, and study at all times to please so good, so kind, so *merciful* a Being. It is from the bounty of God, we receive every blessing we enjoy: he gave us our lives, and it is by his constant mercy they are still preserved unto us; and his kindness will hereafter bestow upon us never ending happiness, if we will but obey his laws, and endeavour at all times to keep his commandments. Be *thankful* then, my children, to so good a God,
be

be obedient unto him, "*and speak good of his name.*"

I have now finished another of Mr. Newton's chapters, I will therefore put a conclusion to this letter, with once more only beseeching you to read with attention what I have written, and to endeavour to observe all the good advice therein contained. Then, my dear children, will you pass through this life comfortable and happy in yourselves, loved and esteemed by all, be blessings to your parents, useful members of society, and at last, when God shall see fitting to call you out of this life, may meet death without fear, and rise again to an happy and glorious immortality.

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That
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Mrs.

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wil
our,
ppor
me
ou:

That you may behave so, as to
gain such felicity, is the ardent
constant prayer of,

Your affectionate mother,

ELIZ. ORD.

LETTER XIV.

Mrs. ORD to Master THOMAS ORD.

AS I know you will expect a
letter from me this week,
will embrace the present half
hour, fearing it will be the only
opportunity I shall enjoy for
some days of writing to any of
you: and as I dare say you are
more

more desirous of receiving farther transcripts from Mr. Newton's good little book, than of merely being informed whom we have visited, or whom we have seen; I will not delay another moment, but hasten to copy

CHAPTER IV.

“**H**E that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons.”

“In my last chapter, my dear children, I endeavoured to excite you to the *love* and *obedience* of God, from the consideration of his great *goodness*, and the *rewards* he hath mercifully promised

ed to give all those who obey him; for, "*whatsoever good thing any man doeth, the same he shall receive of the Lord, whether he be bond or free.*" The meaning of which words I then endeavoured clearly to explain to you; and I hope, made your young hearts glow with gratitude and thankfulness for his infinite mercy towards you.

"In the present chapter, my dear, I shall consider the words of another text, not less necessary to be observed and remembered by all people than the last, since the Lord hath as positively declared, that "*He that doeth wrong, shall receive for the*

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wrong

wrong which he hath done, and there is no respect of persons."

"The meaning of the words, '*there is no respect of persons*,' is the same as was in the last text, the words '*whether they be bond or free*,' that is, whether they be *poor*, or *rich*, *servants*, or *masters*, *parents*, or *children*; whatever rank or station any person is in, still is he bound to keep the commandments of God; as there certainly will come a time, when *every* body shall be either *rewarded* or *punished*, according to the good or evil they have done.

"And who that considers this, would ever be so foolish, as for the sake of some *present* pleasure,

sure, to forfeit the favour of God, and consequently all those *everlasting* joys which he hath promised to give to the righteous? Who, I say, that has any sense, and considers things at all, would be so foolish as to lose *eternal* happiness, for the sake of *any* pleasure which can possibly be found in this short life? But this is not all the sad effects of sin; for a wicked person doth not only forfeit the *great* and *lasting* happiness of *Heaven*; but also makes God angry, and secures to himself the *great* and *lasting* torments of *Hell*; for ‘he that doeth wrong, shall receive punishment for the wrong that he hath done.’

“ Yes, my children, be assured God observes every wrong thing which any person doeth, and will most undoubtedly punish him for it after this life is over, unless he *sincerely* repents, and carefully avoids doing the same for the future. God is a most *kind* and *merciful* Being, and would much rather that all his creatures should be good, and come to everlasting happiness, than by being wicked, make it necessary for him to punish them.

“ But if notwithstanding all the warning of the sad consequences of sin, given us in the Scriptures; people will be so obstinate as to continue wicked, and do those things, for which God

hath

hath declared, they shall certainly be punished; if, I say, people will be so wicked, it then surely is but *just* that they should suffer that punishment they would not be persuaded to avoid. And suffer it they most undoubtedly will, for "God is not a man that he should lie, or the son of man that he should repent." That is, God doth not as some people do, *say* what is not true, and only *threaten* punishment falsely, without intending to execute it; neither doth he *repent* of what he hath once said; that is, he doth not alter his mind, as it is called, and which is very common for mankind to do: but all his promises are *sure*, and we

may sooner expect the whole universe to *pass away into nothing* than that any *one* of the promises of God should fail of being fulfilled.

“What constant care then, my dears, ought we all to take, never to commit any action, or say any word which we know to be displeasing to him. And surely nothing can so much keep us from falling into sin, as the thought that we shall hereafter be obliged to give an account to God for every thing we now do. And can you suppose it will then be any excuse for having committed sin, to say, I knew that such an action was *wrong*; but my companions persuaded me to do it; I

knew

new that it was contrary to the command of God, and what he had declared he would punish; but my *companions* told me it was a *trifle*, a thing of no consequence, and so I complied with their desire! Or, I knew it was *wrong*, my conscience condemned me for it; but I very much *wished* for it, I thought I should *like* it, and therefore I did it.

“Can such excuses as these, do you think, plead for forgiveness of God? or can *any* thing be a sufficient excuse for transgressing his laws? No, my dear children, no temptation ought to prevail upon us to commit sin; nor can any misfortune in this life, be half so terrible as the consciousness

consciousness of guilt, and the thoughts of having, by our own folly, exposed ourselves to all those tortures which God has declared shall be the portion of the wicked in the world to come.

“ *Death* is always uncertain; nobody knows how soon they may be cut off; thousands of people have died in a moment's time without any sickness to warn them of its approach: and for any thing we know to the contrary, you and I may do so too, and although we are *now* in good health, before the next hour, we may have breathed our last, and have no longer any opportunity of doing those things which are pleasing to God.

“ But supposing we should not
be so *suddenly*, still, it is quite
uncertain *when* we shall be taken
from this world. All *ages* are
able to death; *young* people die
as well as *old*. And think how
terrible it must be to those who
are conscious they have not en-
deavoured to be as good as they
ought to be. O! what distress
must they be in, when they con-
sider, that upon leaving this life,
they will leave every enjoyment
behind them; and endure all those
pains and torments, which they
have taken no pains to avoid.
How will they then wish they
had been wise sooner, and whilst
they had time, employed it in a
better manner. Every fault they
have

have ever committed, will the
 add to their distress, as they will
 be sensible it will hereafter add
 to their punishment; and their
 own hearts will tell them, that
 they well *deserve* to be punished
 for having disobeyed the com-
 mands of so *good* and *kind* a Being
 as the Lord; who gave them laws
easy to be obeyed, and which
 had they minded, would have
 made them not only *more* com-
 fortable in this world, but *etern-
 ally* happy in that which is to
 come.

“ But it is impossible for me
 to describe the sad terrors of mine
 -which wicked people are in when
 they come to die: it is far worse
 than any thing you can imagine

e persuaded then, my dear chil-
 en, to live in such a manner
 never to feel it; now in the
 ys of your *youth*, be careful at
 times to obey God, and keep
 s commandments to the best of
 ur power; or if you should
 er be so unhappy in any de-
 ee to transgress, be *heartily* sorry,
 d *sincerely* pray to God to for-
 ve you; and be doubly careful
 yer to do the like again; for it
 a sign of a *bad heart* when
 ople repeatedly commit the
 me fault; since having fallen
 to it once, should put them
 en more than common upon
 eir guard against it for the
 uture.

“ Consider,

“ Consider, my dears, what you have now been reading; consider the *sad, sad* consequences of sin, and be more careful to avoid offending God, than you would be to avoid the greatest suffering upon earth, since you may depend upon it, “ He that doeth *wrong*, shall *receive* for the wrong which he hath done, and there is no respect of persons.”

Adieu, my children, your papa (who desires his love to all of you) is waiting for me whilst I conclude this; but I was unwilling the next post should go out, without your receiving a letter from me, with a farther copy from the little book, and likewise

likewise to assure you with what
unbounded affection I remain

Your indulgent mother,

ELIZ. ORD.

L E T T E R X V.

From Mrs. ORD to Miss MARY ORD.

THANK you, my dear girl,
for the picture you were
so kind as to send me; indeed
I think it a very pretty one,
and shall certainly value it very
highly as your present. I wish
I had any thing here which
you would like, to send back

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in

in return: little folk of your age, I know, are always very fond of *pretty* things, and new things; even though they are of no manner of use. But, alas! I have nothing either pretty, or new to send you; though, as you are all so fond of reading, and have sense enough to wish to be instructed in your duty, I think the extracts I write you from Mr. *Newton's* book, must be very acceptable to you: I will, therefore, proceed with my copying, and send you the next chapter, which is as follows:

CHAPTER V.

“**R**EMEMBER the Sabbath-day “to keep it holy.”

“This,

" This, my dear children, is positive command which was given by God, and is necessary to be observed by all who wish to please him, or lead virtuous lives. And it is a sad thing to think, how many people there are in the world, who neglect this important duty : but as I have often told you the faults of *others* will be no excuse for *us*, I will endeavour to inform you in what manner the Sabbath-day ought to be spent.

" God has, in the fourth commandment, ordered all manner of work to be laid aside on the Sabbath, (or *Sunday*, as we now call it;) but he did not command this with a design that

mankind should pass that day in *sloth* and *idleness*. On the contrary, he intended it should be spent in prayer and reading, and all other holy employments, and that we might be the better able so to spend it, he ordered all manner of worldly business to be left off, that we might not have any interruption to our devotions.

“ If, therefore, all *business* is to be omitted on that day, that it may not take up our time, or call off our thoughts and attention from God, and serious subjects; surely *diversions*, *visiting*, and *pleasures*, are still more improper for that holy season: do not mean that people must

appear

appear *grave* and *melancholy*, and not talk and be cheerful on a *Sunday*; for that would be as if our religion was disagreeable to us, and we were sorry to serve God. But there is great difference, whether we join in cheerful conversation with our families, between, and after the times of going to church; or spending the day in visiting, riding, playing at cards, or dancing, and such like diversions; which too many people are apt to do; without reflecting how wicked a thing it is to disobey *one* of the commands of God.

“ You, my dears, I hope will never transgress in this manner; but consider, *who* it is

that gave you your lives, and
all your time; and then think
if *one* day out of *seven* is too
much to spend in praising him
for the good things you enjoy
and praying to him, that he
will be pleased to continue them
to you; and reading the holy
Scriptures, and other good books
that you may perfectly learn your
duty, and how *necessary* it is for
you to practice it. These are
the proper studies and employ-
ments for the Sabbath-day; and
those people who are careful to
spend as much as they can of
it in this manner, will have very
little time, or inclination, to pass
the rest of it in paying or re-
ceiving visits.

Howeve

“ However, do not mistake me,
 I think I mean to condemn *all*
 those as *wicked*, who either go
 to see, or receive their friends
 on a *Sunday*: for many people
 are so circumstanced, as to have
 that the only day they can pos-
 sibly see them: the rest of the
 week they may be closely con-
 fined to business, and deeply en-
 gaged in providing for their fa-
 milies; and then they may be
 very excuseable in *passing part*
 of the day with their relations
 and friends, provided *some* part
 of it also they spend in the
 service of God. But this can
 be no excuse for those, who
 have every day at their own
 disposal; either to spend it in
 pleasures,

pleasures; or in doing those things they might as well perform on any other day.

“Do you therefore, my dears, now from your very childhood accustom yourselves to look upon the *Sabbath*, as a day sacred to the Lord, separated from all the rest of the week, for his particular service: and that to spend it either in worldly business or worldly amusements, is to transgress one of his plain and positive commandments; and to transgress *any* of the commands of God, is to be guilty of a great sin. When you first rise on a *Sunday* morning, beside those prayers you commonly use

you may also add the following
one :

A PRAYER on a Sunday Morning.

“ I return thee my most sincere thanks, O! God, for having brought me in health and safety to another of thy Sabbaths. — Grant, I beseech thee, that I may spend it in such a manner as I ought to do; that I may offer thee my prayers with true devotion and sincerity, with those of my fellow-creatures who shall meet to worship thee. And make me, I pray thee, very attentive to those duties the minister shall teach us; and give me understanding to comprehend what is said: at least, let me strive

strive to do so to the utmost of my power; and then I have been taught to believe thou wilt mercifully pardon the undesigned mistakes and follies of youth. Amen."

"When you have thus prayed God to make you understand what shall be read to you in the place of worship; be sure that you use your utmost endeavors to do; otherwise your prayer will be to no effect: for God doth not *make* people attentive or understand their duty, unless they *endeavor* and *try* to do themselves.

"Be careful, therefore, to be very still, and listen as much as possible to what is read; then thou

though perhaps whilst you are very young, you will not be able to comprehend *much*, still, may be, you will hear *something* you understand, or that you will be able to remember well enough to ask the explanation of, when you return home. Besides, supposing you should not, still you will be making the most pains you *can*; and God will be well pleased with your pious endeavours, and hereafter reward you as much for them, as if you had been older, and therefore learnt more from what was said.

“ In the afternoon you will again, I hope, return to the place of worship, and behave with the same quietness and attention as before.

before. And though at your age and I would by no means wish you to spend the *whole* of the day in reading, yet some part of it will be highly proper to be so employed; fit books for which purpose I shall put into your hands and when you are old enough, the *Scriptures* should most undoubtedly be a part of the *sabbath* day study.

“ Thus, my beloved children would I wish you to remember the *sabbath* day, and thus to keep it holy. I want not to debar you from cheerful conversation, nor forbid all innocent mirth, nor laughter, as if *that* was any way sinful. The Almighty beholds with approbation the happiness

and cheerful good humour of his creatures; and none have so much cause to be so, as those who observe his commandments, and endeavor at all times to fulfil their duty. The mind of the *wicked*, I should think, could never feel easy and comfortable; the knowledge they must have of their own sins, and the thought that God is angry with them, must rob them of all true joy and satisfaction, and keep them in perpetual fear of dying: for *death* to *them* must be most terrible, as it will put a stop to all their worldly pleasures, (if any pleasure they can find in being wicked;) and introduce them to all the misery and torments of hell.

“Whereas *good* people have nothing of this sort to make them uneasy, they are conscious of having *tried* to do as they ought; and if at any time, through *mistake*, they have committed fault, they know that God is very merciful, and has promised to pardon those crimes they do not commit *wilfully*, and for which they have been truly sorry of having committed them at all. They therefore, have no cause to fear *death*; for though they may be grieved to leave their friends; still they trust that God will in Heaven make them far happier than any thing in this life could possibly do.

“Bein

“ Being good, and *keeping the Sabbath holy*; and going to church, and reading, and praying, have no occasion to make them *grave and gloomy*, though it will keep them from either following their common business, or diversions, on that day, contrary to the command of God.

“ I have already recommended you a prayer proper for you to make use of on a *Sunday* morning: I will now give you one to be used at night; and remember carefully to consider the *meaning* of the words which you say when praying, and to what Almighty power it is you address them.

“ A PRAYER *for* SUNDAY
EVENING.

ALMIGHTY God, who hast
on this day been pleased to
grant me an opportunity of pray-
ing to thee, and also of reading and
hearing my duty; accept my sin-
cere thanks for this thy goodness
to me; and grant that I may
make a proper use of it, and
shew my gratitude for such a
blessing, which numbers of poor
children never enjoy; by care-
fully obeying all thy laws, and
endeavouring to lead a virtuous
life, and do my duty at all times.
Forgive, I heartily beseech thee,
all the silly thoughts and inat-
tention

attention of my mind, that interrupted me during the time I was either *reading*, or *hearing* my duty, or *praying* to thee. And keep me this night in health and safety. *Amen.*"

I have now, my dear *Mary*, concluded the chapter, and as I have quite filled my paper, must leave off; scarcely having left room to assure you with what sincerity I remain,

Your affectionate mother,

ELIZ. ORD.

LETTER XVI.

Mrs. ORD to Miss HANNAH ORD,

AS my stay here will not be much longer, I must let slip no opportunity of copying from Mr. *Newton's* valuable little book, which I much wish he would consent to have published; as I think it would be of great service to many children who are desirous of being instructed in their duty towards God, and their fellow creatures, and who cannot have the advantage you now enjoy, of having it transcrib-

ed for their perusal. I hope, therefore, you will be careful to make a good use of what I send you, and pay great attention to what you read in

CHAPTER VI.

BE ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing."

"The text, my dear children, you have just now read, is one which contains a short account of those duties; which, were mankind careful to obey as they ought, the world would be a place

place of far greater happiness than in its present state it appears to be; since most of the miseries of life, proceed from the neglect of that *kindness, compassion, and civility*, (which is the meaning of the word *courteous*) recommended in the text; and from the frequent endeavour to render back *evil* for any affront we may have received, instead of, on the contrary, doing as we are commanded, and striving to *blest* all people, whether they have injured us or not.

“*Be ye all, of one mind,*” saith the text; the meaning of which words, is not, that we must all, upon every subject, be of the same opinion, or be bound to

think

think exactly the same, for that is a thing impossible; and God never commands us to do what is out of our power to perform. But the meaning of the words, is, that we should all try to agree together; and in things which are of no great importance, give up our own judgments, rather than enter into any dispute with others: and if it so happens that we cannot alter our opinions, or think as they do, we should then maintain our own sentiments with *weakness* and *good humour*; or else change the discourse to some other subject; but on no account offer ourselves to grow angry, and dispute with warmth, and quarrel with each other; for to do

do this, is directly contrary to the next precept recommended to us in the text, which is to "*Love as brethren.*"

"Now, that brothers and sisters ought to love each other; and *naturally* do, unless they are of very bad dispositions indeed, you cannot, my dears, want to be told, as you have already been frequently informed of it; but perhaps may not so well know, that *Christians* are to consider all their fellow-creatures as *brethren*, and to behave to them as such. I do not mean that it is expected we should love every body, strangers, and those whom we see but little of, the *same*, or as *tenderly* as we do our nearer relations and friends

friends; for it would be ungrateful not to prefer those with whom we reside, and from whom we have received many proofs of kindness, much better than those people with whom we have no connexion. But as we are bound to love our own brothers and sisters, because they are of the same family with us, and the children of the same parents, who are equally anxious to provide for them, as to take care of *us*; so are we also bound to love *all* our fellow-creatures, who are of the same *nature* with ourselves, created by the same God, and equally beloved by him: for God, my Father, is the maker of us *all*, and, like a wise and good parent, careth

careth for all alike; he loves no one person better than another, nor any otherwise than as they be; he *have better* than others. Whether they are rich or poor, beautiful or deformed, he cares not; the *goodness* of the heart is all that he regards; and those who take most pains to obey, and observe his commandments, will be sure to gain most of his favor.

“ For this reason, as he is our Creator, and careth for us all alike, he is frequently called the *Great*, or the *Common Parent* of mankind; and we are all called his *family*, or his *children*, and are therefore commanded to be *kind* towards each other, and to *love as brethren*. Not, (as I said before, just V.

must now) that we are expected
 to feel the *same* tenderness of
 affection towards strangers, as to-
 wards our dearly beloved friends
 and relations; neither are we
 bound to help and assist them
 to the *same* degree as we are
 those of our own family; but
 still we are obliged to be *kind* to
 them, to *help* them when they
 are in distress, if it is in our
 power so to do, though we ne-
 ver saw them before; to shew
 them *compassion* and *tenderness*
 when they are afflicted, although
 we are not able to bestow any
 farther assistance; which is the
 meaning of those words in the
 text, "*be pitiful.*" And we like-
 wise are commanded to "*be cour-*
 VOL. II. H *tous*

teous" to them; that is, not only to do all the *good* we can to our fellow-creatures, but also to be *civil, polite, and obliging* to all.

" Few, my dear children, have it in their power to confer any *very great benefits* upon others, but *all* can behave with *affability* and *good humour*; *all* can endeavour to be *obliging* and *polite*; and *all* can perform every action they do, in the best and most agreeable manner. And this is what we *ought* to do; for it is not sufficient that we refrain from quarreling, we must also strive to give the most pleasure and satisfaction we can, to those with whom we converse. We are, upon no account to do a *wrong* thing

nothing to please any body upon earth; but in all innocent and indifferent affairs, it is our *duty* to endeavour to *please* them as much as possible: and this we can never do, but by studying to behave with affability and good humour.

“ Thus *civility*, and *gentleness* of manners, is an absolute *duty*; nor can we neglect it, without, at the same time, growing careless in our endeavour to please others; and not to aim at doing that, is extremely wrong. God has created us, to be mutual helps and comforts to each other; and it is the indispensable duty of *each*, to be so to *all*, as much as possible; but if we accustom

ourselves to a rude manner of speaking, and instead of endeavouring to please, are careless whether we give satisfaction or not; we then certainly are guilty of a breach of that divine precept, which commands us to "*be courteous:*" and if we suffer ourselves to neglect that, we shall soon grow indifferent of our observance of the latter part of the text also; and instead of "*Not rendering evil for evil, or railing for railing; but contrariwise blessing:*"—we shall upon every little affront offered us, be ready to resent it; and try by what methods we can return as great an injury as we have received. But, my dear children, if you have

of have any desire to gain the love
 ea- and approbation of God, let me
 es- beseech you to be very careful
 or- never to act in this manner;
 lty- nor let the example of others
 re- tempt you to do what is so
 'be- strictly forbidden by the Lord.

ur- " I know it is very common
 all- for people (especially at your
 ob- time of life) to think themselves
 the- justified in their being malici-
 Not- ous and ill-natured, provided
 vil- they were not the *first* aggres-
 ise- sors, and offered not the *first*
 ery- affront. But this is no excuse
 dy- at all; for we are expressly
 ne- commanded *not* to render *evil* for
 eat- *evil*. We are not to say such an
 ed- one has injured *me*, and there-
 ou- fore I will try to injure *him*;

ve- H 3 he

he has done *me* a great unkindness, and therefore I will be cross and unkind to *him*; which is but *fair*, because he ought to be used as he treats others; and if he is *cross* to *me*, there is no necessity I should be good-humoured to *him*: but I will be even with him, and do as much for him as he has done to me. These, and all such kind of arguments, my dear children are extremely wicked, and directly contrary to the strict command of God: for he, knowing how apt such kind of thoughts would be to rise in our hearts, has assured us, that unless we subdue them, and learn to treat even our *enemies* with *mildness* and

and kindly forgive them those affronts they have offered us; unless, I say, we forgive *them*, to whom he has declared he will not forgive *us our* sins which we have committed against him.

“ And if God, my children, will not pardon the crimes we have been guilty of during the course of our lives, what must become of us? Or how can we ever hope to go to Heaven when we die, unless he is mercifully pleased to forgive the sins we have committed? And if God, who is our Creator, and has a right to all our love and obedience, is so kind as to pardon *our* trespasses, ought not *we* to forgive one another? Or if
we

we refuse to do that, what right have we to expect that *our* numerous transgressions should be forgiven?

“ Before, therefore, you ever allow yourselves to revenge an injury, and return evil *for* evil, recollect how often *you* have offended God; for every kind of sin is an affront offered unto him. Think how frequently you have broken *some* of his laws! How often you have *disobeyed* your parents, whom he has commanded you to *honour*! How often you have *neglected* your prayers, or repeated the words, without attending to the *meaning* of them! How often you have been *obstinate, peevish, or out of humour*!

How

How often *quarrelled* with your companions, been *saucy* to your instructors, or *insolent* to your servants or inferiors! How often you have uttered *falsehoods* with your tongue, or been guilty of *cunning*, and *deceit* in your actions! How often you have tried to *tease* and *vex* others, and instead of being *kind*, have acted as you thought would most *displease* them.

“ These, and many other circumstances which your own consciences will tell you of, you have, at some time or other, been guilty of committing: what then must become of you, unless God mercifully pleased to forgive you these crimes? But forgive us

us our crimes he has positively declared he will *not*, unless we sincerely forgive *every* one who has trespassed against us.

“Remember, therefore, what I now tell you; and throughout the whole of your lives, let it influence all your words and actions. Remember it is the command of God himself: God who *created* you, who *preserves* you and who after this present life is ended, will either make you *eternally happy*, or *miserable*, according as you obey or disobey his laws. Consider, I say, that it is the strict command of this Almighty God, that you return ‘*not evil for evil, but contrarywise blessing.*’ That you endeavor

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for to 'love your enemies, and bless
 them that curse you; that you do
 good to them that hate you, and pray
 for them which despitefully use you,
 and persecute you.' 'For if ye for-
 give men their trespasses, your
 Heavenly Father will also for-
 give you: but if ye forgive not
 men their trespasses, neither will
 your father forgive your tref-
 passes.'

"Let those, therefore, tremble,
 who dare to transgress this po-
 sitive command of the Lord;
 and because somebody has be-
 haved wrong, and offered them
 an affront, for that reason act
 wickedly themselves, and revenge
 it; as if the crime of another
 person could in any degree justify
 our

our committing sin. But be assured, it can not: if your companions are naughty, and quarrel with, or are unkind to you, when you have given them no provocation,—the fault is entirely theirs, and you are no ways accountable for it: therefore God you may be certain, will not condemn or be angry with you. Whereas, if because they have affronted or injured you, you let *malice* and *anger* lodge in your bosom, and endeavour to repay them, by behaving to *them* as bad as they have to *you*; you then become equally guilty in the sight of God. And unless you repent, and amend your conduct, by shewing a desire of
being

being reconciled, and earnestly forgiving them; remember the assurance of God, that he also will *not* forgive you: for he expects, as a proof of our obedience and love to him, that we *love one another*. ‘And if any one love God,’ saith the Scriptures, ‘let him see that he love his brother also.’”

This finishes, my dear *Hannah*, Mr. *Newton*’s discourse on this important subject. Be you, my beloved children, careful to profit by it. Make it the business of your lives to do good to every body; and to try to please all with whom you converse. Endeavour to gain the love of all your fellow-creatures, as

well as the approbation of your
God: but this you can never do
but by being *kind* and *gentle* to
all, by studying to comply with
the tempers and inclinations of
others, and relinquishing your
own fancies and desires, rather
• than dispute or disagree with
any one.

Much more could I add on
this subject; but I have already
written sufficient for the con-
tents of one letter, and I fear
more than you will have pati-
ence at one reading to attend
to: however, as you keep my
letters by you, you will be able to
re-peruse it at your leisure: and
believe me, the importance of
the subject demands your most
serious

serious regard. I will not, however, detain you any longer, than whilst I assure you with what unbounded affection I remain

Your indulgent mother,

ELIZ. ORD.

L E T T E R XVII.

From Mrs. ORD to Master THOMAS ORD.

I Begin to grow very impatient of so long an absence from my beloved children, whom I could wish never to have a moment from my sight; as no pleasure in this world, can afford

me half the delight I enjoy when placed in the midst of you, and behold you in health all sporting with good-humour and cheerfulness around me.— You know not, my boy, how my heart beats with the tenderest affection towards you; nor can you image how constantly my thoughts and endeavours are exerted to make you happy. God has graciously been pleased to bless you with healthy bodies, and capacities capable of understanding all things necessary; but neither health of body or understanding of the mind can in any degree secure your happiness, unless you exert your own constant endeavours to im-

prove

improve in virtue, and cultivate every good disposition of the heart; for believe me, my love, no true satisfaction is to be acquired, but in the path of goodness, in piety towards God, and kindness towards our fellow-creatures.

Much, therefore, are those people mistaken, who expect to find pleasure and real enjoyment in following their own desires, and doing whatever their foolish fancies may chuse, without considering whether they act right or wrong. They may, it is possible, by such means amuse themselves for an hour; but they can never taste that sweet peace, or enjoy those lasting delights which

reside only in the bosoms of the righteous. It is *goodness* only which will gain us the love and favor of God; and nothing but his approbation can ever bestow upon us true *happiness*.

Young Mr. *Lightly* (of whose death I sent you an account) is possible might laugh, and talk and dance, and play, and appear to his companions as if he was very happy; but what satisfaction do you think could he ever feel in his own mind, conscious as he was of living in disobedience to the commands of God. No doubt when he was alone, as soon as his company left him, he felt very uncomfortable; and though he strove to drive all

rious

the serious reflection from his thoughts,
 only still, in spite of his endeavours,
 and they would frequently return,
 but and severely pain him for all his
 folly and wickedness.

Scarce any body ever yet passed
 through this world without meet-
 ing with many distresses; sick-
 ness, the loss of friends, disap-
 pointment in business, and vari-
 ous afflictions which all mankind
 are subject to, do more or less
 interrupt the pleasures of the
 most gay and thoughtless. And
 at those times, when kept from
 company by sickness, or deprived
 of the society of relations and
 friends by death, or reduced to
 poverty and distress by the loss
 of money; what then can bestow
 any

any comfort to those who have not God for their friend? As their pains of *body* increase, so also must those of their *mind*. Conscious that they have never devoutly prayed to God, or tried to please him in the days of their health, they will have no reason to hope that he will now attend to those prayers which are forced from them only by their *pains*. No *human* power, they well know, can possibly give them ease, without the blessing of God: for no medicine can do us any good, unless God is pleased to permit it so to do: the skill of the ablest physician can never bestow health; without the Almighty is pleased to give a blessing

fin

ing to his prescriptions, and cause them to be attended with the good effects they are wished to have.

Only think then, my children, what a miserable state a *wicked* person must be in when sick; and by pain and weakness kept from following those amusements which used to divert him, and keep all serious and good reflections out of his mind. Or, if his parents and friends die, with what exquisite sorrow must he part from them, to know that they are gone from him *for ever*? that he shall *never* behold them any more, or partake of that happiness they are gone to enjoy; but that when he dies, he shall be wretched beyond all description?

These

These must be sad melancholy thoughts indeed; but dismal as they are, such are the thoughts which will distress the hearts of those who take no care to obey the Lord, and gain his favour. But those who are good, and in the days of their youth remember their Creator, and endeavour to observe all his laws, will never be tormented with such dreadful apprehensions and fears. On the contrary, having always served God faithfully, they will rely upon him cheerfully. If they are afflicted with sickness and pain of body, they are convinced that it is only for their good that God permits them to suffer, in order to try their patience, and

make

make their virtue more perfect; and that if they rely upon, and pray to him, he will comfort them under their affliction, give them strength sufficient to support it as they ought, and in proper time restore them to ease in this world; or else, receive them into perfect happiness in Heaven. Or should they be deprived of their beloved friends, what comfort must they receive from the thought, that when they die themselves they shall be admitted into the kingdom of Heaven also, there to be comforted for all their sorrows, and to ever enjoy complete felicity, never again feel any pain or suffering?

What

What consolation, I say, must such reviving thoughts as these, afford to good people when they are suffering the distress of losing their dear friends? Consider, my children, how much you would be distressed, if it should please God that any one of you, or your father, or myself should die; how sorry you would be, how much would the thought of never seeing us again afflict your gentle hearts! But though such a loss might justly greatly distress you, still, if you were conscious that you had behaved so as to secure the love and favour of God, you might then find prodigious comfort and consolation.

consolation. You might then say
 of yourselves, I have lost a most
 kind and tender friend, one
 whom I loved with the sincerest
 affection, and who was equally
 fond of *me*, and took every op-
 portunity to oblige and give me
 pleasure. This dear friend, will
 now never speak to me, or take
 any care of me again; neither
 shall I see him any more. But,
 though his *body* is dead and bu-
 ried, his *soul* yet lives, and shall
 continue to do so forever in the
 glorious kingdom of God. And
 if I continue to do my duty,
 and obey all the commandments
 of God, I know that he will
 take care of me in this world,
 will comfort me under my pre-
 sent

scent sad affliction, and at last
make *me* happy likewise in the
same kingdom of heaven.

O! my beloved children, what
joy must such reflections as these
afford to the virtuous mind.
And who that has it in their
power to secure them, would
ever be so foolish as to neglect
to do it? *Now* then, in the days
of your youth, is the season for
you to lay a good foundation
of lasting pleasure which may at-
tend you throughout your future
lives. *Now* is the proper time
for you to gain the friendship
of God, by learning to reverence
him, and keep his laws.

Now then let me beseech you
if you have any desire to live
comfortably,

comfortably, or die happily, to
 take the utmost care never to
 offend God by transgressing any
 of his commandments; but be
 careful at *all* times, upon *every* oc-
 casion, to do what you think
 will best please him. At pre-
 sent you are so young, you can-
 not comprehend all those divine
 instructions he has given us in
 the holy scriptures; your duty
 therefore consists in following
 the advice of your parents and
 teachers, and diligently observ-
 ing all the direction they give
 you. You cannot at present read
 and understand the scriptures
 yourselves; obey, therefore, those
 rules which they explain to you
 from them. And may God Al-

mighty daily pour upon you his
 blessing, and give you hearts and
 understandings to know and keep
 his precepts. So prays,

Your affectionate mother,

ELIZ. ORD.

L E T T E R X V I I I .

From Mrs. ORD to Miss MARY ORD.

WE yesterday took a most
 delightful walk, of about
 three miles, to the village of
 Droyley, to visit a poor woman
 (wife to a day-labouring man)
 who was a fortnight ago brought

to

bed of three children, two boys and a girl, who at present are all in perfect health, and appear as likely to live as any children I ever saw. She has besides these, three other little ones; the eldest of whom, is a girl of eight years old; the next to her, one of six and a half; and the youngest, a boy between three and four; all of whom, have nothing to support them but what their parents can by constant industry earn: and *now* indeed they must depend wholly upon their father, as the care of so many little ones, must be ample employment for their poor mother.

K 3

I much

I much wished you could have accompanied me in my visit; for as you are so fond of babies, I think you would have been delighted with the sight of them: besides, you would have seen of how much use, girls of seven and eight years of age may be, when they endeavour to do the most they can, and attend to what is said to them.

We found poor Mrs. *Hawthorne* sitting upon a wooden chair by the fire side, with two of her babies sucking in her lap; and the second girl sitting on a stool by her, feeding the other out of a pewter boat with some water-gruel. The eldest girl was making the bed, and the little boy

was

was putting some sticks together
 into a little cupboard. Upon
 our going in, the poor woman
 got up and begged one of us
 would sit down in her place; but
 you may be sure we would not
 suffer her to stand in her weak
 state, with her two children in
 her arms; we therefore insisted
 upon her again being seated; but
 as there was but one more chair
 in the room, besides that she
 had; we could not prevail upon
 her to keep it: but her eldest
 girl, (*Sally* by name) ran out
 and brought in a washing tub,
 which she turned bottom up-
 wards, and desired her mother
 to sit upon that; accordingly
 she did, and in a very civil
 manner

manner apologized for our coming into so littered a room with the bed not made. But Sally soon concluded *that*, in a very tidy manner indeed; and then, after carrying away the broom which she had brought to sweep the room with, and wiping the dust off the table, she poured her mother a bason full of the water-gruel the baby was eating, and took one of the children from her, whom she soon lulled to sleep in a very clever way, then laying it in the bed, she took the other into her arms, saying, "Come, mother, let me have Tommy now, for I am sure you must be tired of them before this time." The little boy

also, whom Nanny (the second girl) was feeding, soon fell asleep, whom she likewise put in the bed; and immediately, without any loss of time, fetched in her spinning wheel, and began spinning. While Jack (the eldest boy) after he had put away all the sticks, set himself down on the ground, and made a lap to hold the waking baby, whom Sally very carefully gave him, and, as well as her sister, began spinning also.

We were much delighted with the appearance of so much industry in this little family; and observing to Mrs. Hawthorn that the great increase of her children must entirely put it out of her

her power to spin, or provide any thing for them; —

She replied, “ Yes, madam, indeed it does; we found it hard enough to be able to live before, when we had only three, but now that number is double, I don’t know what we shall do; but God, I trust will not forsake us, whilst we use our utmost endeavors to provide an honest livelihood for those children he has sent us; and pray to him daily to bless and help us. He has preserved us hitherto through *many* dangers and difficulties; and will, I trust, continue to do so; at least, you know ladies, it is our duty to *hope* so.

“ Why

Why last winter twelve-month, my poor husband hurt his leg, as he was cleaving some fire-wood for Squire *Brightall*, and could not do a stroke of work for above three whole months. Then I thought to be sure that we should be starved outright; for many and many a time I did not know where to get the next morsel of bread to put into my poor children's mouths. But I worked and flavoured as hard as I could; and, luckily, our sow happened to farrow during that time, and she had seven fine fat pigs, which I sold one with another for four shillings a-piece; so that was a nice help to us, or I do really think

think, we never could have held it; for my children too, (for misfortunes, I think, always come in *heaps*) had the small pox just then; but their father though he could not set his foot to the ground, used to watch them, and take care of them, whilst I went out chairing.

“ But we were in great distress, that to be sure we were; however, God gave me health and strength to go through it, and the neighbours used to be very kind; and seeing I had a desire to work, many of them would employ me about odd jobs of one sort or other. So at last my husband's leg got better.

Poor soul! he suffered a great deal.

deal, for it was chopped down to the bone; but he was *vast* patient, he bore it like a lamb; and was so cheerful and good-humoured all the time, it was quite a pleasure to attend upon him.

“ Often and often, when he has been in so much pain he could not sleep, instead of fretting and murmuring, as some people would have done; he has only grieved because he was afraid he disturbed me and the children; and used to say, ‘ My dear Mary, I am *so* sorry to disturb you, you can’t think how uneasy it makes me.’ And then, when sometimes I have been trying to see him and the children

dren so bad, and been obliged to leave them from morning till night, to work for their bread; he would so kindly say, 'Never fret, *Mary*, we shall all do well again when God pleases; we will trust in his goodness, and he never will forsake those who put their confidence in him.' And then sometimes he would tell me stories out of the bible, how God provides for them that serve him, and has promised always to do so. By these means he tried to comfort me, and keep up his own spirits. "He often wishes he could read, poor man; not indeed that he could have time for it, except on a *Sunday*; but then it would

would amuse him; and, as he has a *fine* memory, what he learnt when, he would remember all the week, and longer too; for what he now knows out of the bible, is what he used to hear his grand-mother read when he was a boy, and since heard at church; for he always goes to church, as that you know, ladies, is but right.

“ To be sure, though we are very poor, and often driven to the last *pinch*, as I may say; still we have many comforts, and are much *more* comfortable, than many people who are richer than we are; for we all love one another dearly, and try to assist each other as much as we can, and

that makes things go on very agreeably, madam; for it is a *pleasure*, as you may call it, to work for those who are kind and good; and my three eldest children have all, thank God, sweet dispositions, they would not do any thing to vex their father or me for the world, but try all they can, little dears, to help us.

“ I am sure all the time of my lying-in they have nursed me as tenderly as possible, and dressed and fed the babies as handily as little women; in short they have had the whole care of the house, for I have been very weak and poorly, and not able to do any thing. Indeed

now,

now, I am so weak it quite tires me to move about, and yesterday I tried to wash; but I really was not able, so my girls did that too. *Jack* likewise is a sweet tempered little fellow, he will do any thing to help his *Dad* and *Mam*. Will you not, love?" "Yes, that I will," replied the boy. "I pick up sticks to light Mammy's fire, you know; and soon, when I go into breeches, I shall go out to work with Daddy, and make up Squire *Haply's* bank, and then I shall bring home money to buy bread for all the three little babies; and I shall like that much."

This generous speech of the little boy quite charmed me; and

calling him to me, I put a shilling into his hand, and asked him what he would do with it.

“O! I know,” said he, “I will buy some milk with it for *Mam*, for to put into her water-gruel; for I heard her say yesterday she wished she had some for it would make it a *deal* nicer, and do her a *deal* more good; so now I will go and buy a whole shilling’s worth, so thank you, madam, for giving it me, I’ll fetch the milk my ownself.”

He then took out of the cupboard an earthen jug, and was trotting off to buy a *whole shilling’s worth*; but his mother stopped him, saying, she should see the milk-woman go by presently,

ly, and then she would take in what quantity she wanted.

I have not yet told you half that passed during our visit to this honest worthy family; but as the post is just going out, I must defer the rest till another opportunity, and, in the mean time, remain,

Your most affectionate mother,

ELIZ. ORD.

LET.

LETTER XIX.

Mrs. ORD to Miss HANNAH ORD.

I Will now, my dear *Hannah*, proceed with my history, as I think an account of so much goodness, cannot fail to delight, as well as instruct you. After we had sat with Mrs. *Hawthorne* for about half an hour, and had given half a crown a-piece to each of the girls, as a reward for their industry, and something to their poor mother towards buying them all some clothes, we were coming away, when just at that moment

moment the father of this little family entered. His dress, my dear, was nothing to adorn and set off his person, being only a farmer's coarse frock; but his honest countenance wore the glow of health; and good-humour, as his wife had told us, seemed indeed to be possessed by him. He was whistling as he opened the door of his cottage; but upon seeing us he stopped, looked confused, and made half a dozen bows in the best manner he was capable of. His girls instantly left their spinning to run to kiss him; and little Jack soon clambered into his arms, shewing him the shilling I had given him; and telling him "we had given his mammy and

and sisters a *deal* more; *such* a *deal*, Daddy, you can't think; for well now may we not have a *pudding* some day, besides the bread for they dinner? And you may have some cheese, and Mammy a pot of ale the next time she washes; can't we, daddy, now we are so rich, have every thing we want?"

The poor man smiled at the boy's notion of riches; and in making another bow, said, "Blessings attend you, good ladies, for such kindness to us. God knows we stand much in need of some help to support us; and therefore God, no doubt, will, by some means or other, bestow it upon us. This I often tell my poor dame; and I bid her never

fear but we shall all do very
 well: these *big* children begin
 to work already, and every day
 they will grow older and older, till
 at last they will provide for them-
 selves: and as for the young ones,
 to be sure three at a birth are
 more than we looked for; but
 God's will be done; and if he
 had not known how to main-
 tain them, I dare say he would
 not have sent them.

"God, you know, ladies, is
 a merciful Being; it is therefore
 very unlikely that he should create
 poor children only, to *starve* them.
 No, no, I never can believe *that*
 to be the case; the world is a
 large place, and there is enough
 for every one, if they will but
 work

work hard, be sober and honest. And so I often tell my dame. *Mary*, says I, never fret because we have so many children; if God had not thought it *best* for us to have them, depend upon it we should not: they are all at present blessed with good health, and all their limbs; and if they continue to be so, you can teach the girls to spin, and sew, and knit, and wash, and iron; and I can teach the lads to dig and plough, and hedge and ditch; and whilst we can do that, never fear their not being able to live; and live *comfortably* too, if they will but be good, be *kind, industrious, and good-bu-* moured; for unless they are *that*

no riches, I am sure, could make them happy. There is no enjoying the sun-shine in the midst of a storm; and there is no enjoying riches, or any thing else, in the midst of ill-nature and passion.

“ Why now at the 'Squire's, where I am at work, there are two young gentlemen, and a little miss, playing about the grounds where I am employed; but they do not seem to be *happy*; not *half* so happy as my little souls here; for they are always upon the sangle, and snarl at each other: one runs away with a stick just as the other wants it; another will not play at ball; the other does not do as it is desired. In

short, they are for ever quarrelling; and instead of being happy, as one should think they might be, who have every convenience in life provided for them, without any labour of their own; they are continually fretting and crying: indeed it hurts me to see them make themselves so wretched, merely through their own folly and ill humours. But such is the case that the cross and unkind will always be their own tormentors.

Here the good man ceased, and after having highly commended him for his very uncommon, just, and pious method of reasoning, and sincerely wishing them a continuance and in-

crease

crease of every blessing, we took
our leave, and returned home,
highly pleased with our visit, and
greatly rejoicing to find such true
content, piety, and happiness, in the
midst of such extreme poverty
and want.

Let *their* example then, my
dears, influence *your* behaviour;
observe what comfort, even in
the greatest distress, arises from
virtue and good-temper. Think
what affliction the poor woman
must have been in, when her
husband was confined for three
months with his bad leg, and
her children all with the small-
pox: but think how much must
that affliction have been increased,
if, instead of patience and good-

humour regulating all his words and actions; murmurings, fretfulness, and unkind language, had been all she had met with upon her return home, after the toil and labour of the day?

And *now*, fatiguing and difficult as she must find it, to nurse and take care of such a number of children, how prodigiously would it *add* to her fatigue, if the elder ones, instead of cheerfully exerting their best endeavours to assist her, and each other, were only with the moroseness of many, to refuse giving themselves that trouble, and with the fretfulness of others, to cry and *mutter*, because they could

not do more.

M.

not have more things agreeable to their wish?

If I mistake not, I have sometimes seen my children cry, because it has been proper to refuse them the request they have made; but surely from henceforth, when they think how the little *Hawthorns* behave, how they strive to please and be useful; how they labour to assist their parents, and diligently spin to help to maintain them; and all with the greatest cheerfulness and good-humour, though they have no books to instruct them, no toys to amuse them, no time to spend in play, no variety of food to please their palates, no soft convenient bed to rest on, nor com-

fortable raiment to cover them. When, I say, you think on *these* things, my dears, I hope you will blush at the idea of crying, if every thing does not happen, just as you would wish for it.

The poor family I have been telling you of, have never enjoyed the advantages of a good education to make them appear *learned, polite, or graceful*. But they have taken pains to improve every virtue of the heart; they have learned to behave with *kindness* to each other, to do *all* the good in their power; not to spend their time in sloth and idleness, but to be diligent and industrious: to be *patient, contented, and good-humoured*; to obey their

their parents cheerfully, without disputing; to be honest and faithful in all their dealings: and above all, to love and trust in God.

These are the qualifications possessed by the worthy *Hawthorns*; and for these qualifications they shall be amply rewarded; not only by enjoying peace and comfort in this world, which the wicked and ill-natured can never feel; but after this world is ended, they shall receive recompence for all their present labours in that blessed kingdom where there shall be no more distress and poverty; where the rich shall be no more esteemed than the poor; but where virtue and

and *goodness* alone shall be regarded by the Lord.

In that kingdom, my dears, the child of the poorest beggar (if virtuous) shall be infinitely preferred before the greatest prince on earth, if that prince is not equally good. God has appointed different stations in this world to try our different virtues: but in the world to come *righteousness* shall be the only distinction.

Let it then, O! my children, be your first, your greatest endeavour to acquire those qualifications here, which shall gain you *eternal felicity* for you hereafter and without which, all your other accomplishments will be of no use.

real service. No-body can tell how soon they may die; and then, wit, learning, beauty, dancing, drawing, music, and such like, will be totally useless! But piety, virtue, charity, benevolence, kindness, meekness, humility, and good-humour, are perfections, the effects of which shall *never* die. Thousands, and thousands of years hence, after this whole world, and every thing in it is dissolved; when the sun, the moon, and stars shall be no more; even *then*, if we *now* do not acquire these virtues, will God continue to bless and reward us for them.

Think of these things then, my beloved children, and behave
so

140 L E T T E R S *from a*
and *goodness* alone shall be re-
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Think of these things then, my beloved children, and behave
so

so, as to confer the greatest of
all comforts upon the heart of

Your affectionate mother,

ELIZ. ORD.

LETTER XX.

Mrs. ORD to Master THOMAS ORD.

MY thoughts were so much
occupied when I wrote
my two last letters to your sisters
by my visit to the poor worthy
family of the *Hawthorns*, that
could not forbear sending you
all an account of them; though
by that mean I was obliged to
defer my copying from Mr. New

ton's book; but having nothing
 very particular to relate at pre-
 sent, I will now return to it,
 and send you the contents of
 this

CHAPTER VII.

THE wicked flee when no
 man pursueth; but the
 righteous are as bold as a lion."

"Fear has always been reck-
 ned a proof of weakness; and
 the more strength a person has, so
 much the less are they subject to
 this passion. For this reason it is,
 that men are always supposed to
 have more courage than women,
 and boys than girls; because
 they have more strength, and
 can

can therefore better defend themselves against any injury which may be offered them. But still there are such variety of injuries and sad accidents, which human nature is perpetually liable to and which no *bodily* strength can possibly ward off, that unless man has something to depend upon for aid, superior to his *own* arm, he will have as much reason to dread the approach of every evil, as the weakest child in the world can have; and instead of behaving courageously will be ready to be alarmed at every thing he either sees or hears, and to "flee when a man pursueth." That is, to be always in apprehension and dread

as if some enemy was ready to overtake and destroy him.

“ Now nothing can make a person appear more contemptible than such pusillanimity; that is, such *cowardice*, such *meanness* of spirit; as it evidently discovers, either a want of proper confidence in God, or else a great defect in the understanding; for the last indeed, people deserve our *pity*, and so do all idiots; but though we must feel great compassion for them, we certainly, at the same time, can have no opinion of their abilities.

“ You, my children, are blessed with sense sufficient for your years; for which happiness you can never be too thankful

to Almighty God, who so graciously has bestowed it upon you. God, therefore, has done his part; and it now depends upon yourselves to make a proper use of it. If, therefore, *you* at any time discover signs of cowardice and fear, it must proceed from a want of trust in God; for if you rely on him as you ought, you will find you have nothing to fear; since you will know that he both *can* and *will* protect you from all harm. I do not mean that you are to run heedlessly into danger: such as going near the horses heels, carelessly walking on the edge of a pond, or clambering in unsafe places; than imagine that God will

will preserve you from being hurt, if you do so: for if we do such things, we are not to expect the Lord will work miracles to deliver us. All I mean is, that if people are good, and serve God faithfully, they may be certain of his aid and protection at all times; and that he will not permit them to meet with any misfortunes greater than he will enable them to support, or than are proper for them to bear.

“ And surely the knowledge of this his constant care of us, is sufficient to guard us from all those vain alarms which many people feel, and thereby make their lives uncomfortable. What

can be more truly ridiculous, than for a person to be afraid of being in the *dark*, or *alone*? Is not this, as if they supposed the *sun-shine*, or the *candle*, took care of them? Or as if they thought that if they were alone, they should hurt themselves, because there was no one by to watch them?

“ And yet foolish as this fear is, there are many children who are weak enough to feel it. But this must proceed from want of proper reflection; from want of calling to their remembrance, that God *always* sees them, and that no *darkness* can possibly hide them from him. The darkness appears not dark to God; the

the day and the night to him are both alike: and unless he protects us by his mercy all the day long, we are in just as much danger as if it was mid-night; and might as well be afraid at noon-day, or in a room with a thousand lights, as if we were shut up in total darkness.

“ At any time if we shut our eyes, to *us* it is dark, but that does not prevent other people from seeing us; so neither does the setting of the sun, or the extinguishing the candles, prevent the Almighty from beholding us. Or if we are left in a room by ourselves, why should that alarm us? We are still under the protection of *God*, as much

as if all our acquaintances were with us; and without his protection at *all* times, our friends would be unable to defend us.

“ If, therefore, people would but give themselves time to reflect on these things, I think it would totally put an end to all their vain and needless fears, and make them not only much more *comfortable*, but also appear much *wiser*; for how *foolish* is it, to be afraid where no fear is? that is, where there is no danger. In the bible this sort of cowardice is always represented as the effect of wickedness. Thus in the words of the text you have just read, the *wicked* are said to ‘flee when

no man pursueth, but the *righteous* are as bold as a lion.'

"A lion, you know, is a very strong beast, with power sufficient to conquer almost every thing which attacks him, and therefore is not supposed to suffer any thing from the emotions of fear: even when he sleeps, it is said he seeks not a place of particular safety, knowing no one will venture to go near him. Righteous people are therefore compared to lions; because, trusting with confidence in the protection of God, they suffer not from those apprehensions which distress the bosoms of the wicked.

"They know that so long as they serve God, and keep his command-

mandments, so long they may be sure of his love and favor. And they know, that *He* who *made* them, must be sufficiently powerful to *take care* of them. They know also that he observes every thing that passes in the whole universe, and that nothing can happen to them contrary to his permission.

“ This gives them undaunted courage, and enables them to say, ‘ The *Lord* is *my* help, whom then shall I fear? The *Lord* is *my* defence, of whom then shall I be afraid?’ I know that nothing can hurt me without his leave; and I am sure he will not give leave for any thing so to do, unless in his great wisdom

he sees it to be *proper* for me
 to suffer; and if that is the
 case, it will be my duty to sub-
 mit with patience: but so long
 as he is pleased to keep me free
 from any disaster, so long I will
 enjoy his mercy, and not distress
 myself with foolish *fears*. And
 supposing any accident should
 happen, which should even de-
 prive me of *life*; still, whilst my
conscience tells me, that I enjoy
 the favor of the Lord, I will
 not *fear*: for death itself, though
 it will destroy my *body*, will be
 far from hurting my *soul*,
 that on the contrary, it will
 conduct *that* to great and eternal
 happiness: for God loves me,
 and

and all whom God loves, shall be *forever* happy.

“With thoughts like these, my dear children, may good people at all times, either in *light*, or *darkness*; whether *alone*, or in *company*, and drive away vain fear from their hearts, and rely with confidence upon that power who alone can defend them from every danger. But with the wicked it is *far* otherwise; they indeed, may well be terrified at every trifling event; even the sound of the *shaking of a leaf* the Scriptures tell us, is sufficient to alarm the guilty.

“Instead of being able, like the righteous, to look up with confidence to God, as their friend

an

and *protector*; to *them* he appears only as an angry Being, with power sufficient to *destroy* them. They are conscious that they have greatly offended him, and know that he has threatened to punish their offences; no wonder then they should be *afraid*, exposed as they are to so many dangers, liable to be hurt and destroyed by them all, unless the Almighty guards and defends them.

“ Instead of being able to say, *The Lord is my help*, I will not fear what man can do unto me.’ They only have cause to say, ‘ Human nature, I know, is very weak, subject to a thousand accidents, liable to a prodigious

gious number of misfortunes, and sicknesses, and exposed also to many injuries from the ill-natured and wicked part of mankind. All these may, for aught I know, befall me: God has promised to defend the righteous and let no evil happen to them; but such as is proper for them; but I have so often disobeyed his laws, that I cannot expect such mercy; on the contrary, I know that he is displeased with me; and instead of *defending* me, he will most undoubtedly *punish* me, if not in this world, yet in that which is to come: greatly, therefore, do I *fear to die*; yet do I live in continual *dread*, lest any thing should approach to hurt me,

take away my life; for I know
that God has said, 'It shall not
be well with the wicked.'

“Such, my dears, may well be
the reflections of the ungodly;
no wonder then they fear being
left *alone*, and in the *dark*, when
they can neither converse, or see
to do any thing to amuse them-
selves, and keep their minds from
thinking on such sad, melancholy
subjects. Do you therefore, my
children, *fear alone to displease God*,
and you will have nothing else
you need to fear. Serve him, and
diligently keep his command-
ments, by endeavouring at all
times to do what is right; and
then you will find such peace
and joy in your minds, such

VOL. II. O cheerful

cheerful reliance upon his mercy at all times, that you will feel no more tendency of fear when in the dark, or alone, than you do at noon-day amidst all your friends.

“ It is *guilt* makes people fearful. When you have committed no crime, for which you are conscious of deserving blame, you never fear to come into the presence of your parents, or teachers; but when you have *disobeyed* their orders, when you have done any thing which you know they have forbidden, or neglected what they strictly commanded you to do; then, when you have approached before them, with what shame and confusion has it been; what
blushes

blushes have covered your countenance, and what uneasy feelings have distressed your hearts, whilst you have been *afraid* lest every word you uttered, or which any body spoke, should lead to a discovery of your naughtiness, and draw upon you the punishment you were conscious of deserving? And so it is that *sin* makes cowards of every body; they know they cannot flee from the presence of their God, and therefore always feel uneasy, and in apprehensions of his chastisements.

“ Would you, therefore, not be looked upon as a *coward*, and suffer the tormenting fear of God's anger, do that which is

O 2

right,

right, and you shall enjoy the delightful pleasure of his approbation. No uneasy apprehensions shall then disturb your mind; no dread of future evil imbitter your present moments; but with a cheerful composure, known only by the virtuous, you shall pass your days in serenity, and your nights free from all terrifying fears; for though the *wicked*, scared by their own consciences, may well *flee when no man pursueth*, yet depend upon it, the *righteous will be bold as a lion*.

“ I cannot conclude this discourse, without giving you one precaution; lest you should have misunderstood what I have al-
ready

ready said, and suppose, by my so earnestly recommending *courage*, that I would wish you to use no precaution, but heedlessly run into any danger without considering the consequence of such conduct.

“ But this is not at all my meaning; *prudence* is as necessary for us as *courage*; though to be *afraid* where there is no danger, and not to have *resolution* to bear patiently any misfortunes which may happen to befall us, discovers great *childishness* and *weakness* of mind. Yet to run needlessly into danger, and expose ourselves to accidents without necessity, is not less ridiculous and blameable. Although,

O 3

therefore,

therefore, I would wish you both to have too much *courage* to be, like silly children, *afraid* of they know not what; and too much *resolution* to cry, and make great lamentation upon every little hurt, or trifling disappointment; yet still would I by no means advise you to act upon any occasion without *prudence* and *thought*. God, my dears, has blessed you with *reason*: exert, therefore, your thoughts and understandings, and at all times behave yourselves like *reasonable* creatures."

I have just finished this chapter in time, for dinner is now, I am told, upon the table, which prevents my adding another word, except to assure you of
what

what I never can too frequently repeat, that I am,

Your most affectionate mother,

ELIZ. ORD.

LETTER XXI.

Mrs. ORD to Miss MARY ORD.

THIS letter, my dear girl, I believe will be the last I shall send before I return to you. O! what pleasure do I purpose to myself in meeting my three beloved children; and of finding them, I dare say, improved

proved in my absence, by all that good advice I have transmitted to them from Mr. *Newton's* book. I cannot help lamenting that I must leave it before I have been able to transcribe it all; as I think it is written in a style you can well understand, and contains subjects of the utmost importance for you to be acquainted with.

Perhaps you will think that I might borrow it for you; but I cannot make this request, as I observe Miss and Master *Newton* are very fond of it, and constantly read some part of it every day, and indeed appear greatly to profit from it; for they are remarkably good children, and pay great attention

attention to whatever they read, and always try to improve by the good advice they meet with; which indeed is the only method to make reading of any service: for the *number* of books any person reads will signify nothing, unless they carefully try to *remember* what they peruse, and *practice* the good they learn from them.

But I will talk more on this subject when I see you, at present I will delay no longer to copy from the dear little book.

CHAPTER VIII.

A Righteous man regardeth the life of his beast; but the

the tender mercies of the wicked
are cruel."

"God Almighty, who created all mankind, and formed them with a soul immortal, capable of enjoying eternal happiness, giving them likewise reason and understanding to contemplate his marvellous works, and to learn and obey his will, created also the beasts of the field, the birds of the air, the fishes of the sea, and those innumerable variety of reptiles and insects, which we see every where abound. Many of these living creatures (which are called the *brute creation*) are extremely serviceable to man: what numbers of them supply him with

with daily food and clothing, whilst others greatly lighten the toil of his life, by the assistance they afford him in carrying burdens, and removing him from place to place. Others, again, are serviceable in medicine, and help to restore him to health, when pining under pain and sickness. And all kind of living creatures, whose various uses are at present unknown to us, yet, doubtless, are of *some* service in the world, though we cannot tell what it is; otherwise, a God of perfect wisdom, who never does any thing in vain, would not have created them.

“ From all these considerations, one would think nobody would

would be found wicked enough to treat them with unkindness and cruelty: yet, such is the baseness of some people's hearts, they seem even to find *pleasure* in tormenting those animals which fall within their power; and, because they can neither speak, nor yet revenge themselves, entirely disregard the agonies they put them to, never considering that their sufferings are just as acute as their own would be, or as if they were endowed with the faculty of speech. Many of them indeed, such as fish, birds, and the lesser insects, are quite silent, even when in the most exquisite torture; but others again, by their screams and groans, sufficiently

sufficiently indicate their distress; and woe be to those who put any thing needlessly to pain, which God created to live and enjoy itself according to its little faculties!

“Mankind, indeed, may lawfully kill them for food, or if they are troublesome unto him; his God has in the scriptures given him leave to do: but in the scriptures he has also forbidden him to be *cruel*, and given it as one sign of a *righteous* man, that he *regard* (that is, will be *gentle* to, and *take care* of) the life of his beast. And *cruelty* he has also described as a sign of *wickedness*. ‘The tender mercies of the *wicked* (saith
VOL. II. P he)

he) are *cruel*.' As if it had been said, You may judge of the goodness of a person's disposition, by the manner in which they behave to dumb animals; for a *righteous* person will pay great regard to the life of them; he will be very cautious not to torment and hurt even a *beast*; he will consider that every thing which hath life can *suffer* pain as much as *himself* and as he likes not his own flesh to be tormented, so has he far too much tenderness, to torment any thing which can feel any thing that the same God who made him hath created.

“Whereas the *wicked* consider none of these things; even
the

their most *tender* acts, which *they* perhaps think deeds of mercy, are scarcely better than *cruelty*: so barbarous and hard hearted are they, they regard not what pain they inflict upon all animals which are in their power.

“ Such, my dear children, is the meaning of the text you have just read, and which was written to inform us of God’s great abhorrence of all kind of *cruelty*; and likewise to acquaint us, that he approves of *mercy*, and regards it when shewn even to *beasts* and *insects*, as one mark of *righteousness* which is well pleasing unto him: for so great is his love of mercy, even towards brutes, that in another

part of the scripture he commanded, that if a person saw the horse or the ass of his greatest enemy fallen down beneath too heavy a load, he should not carry his resentment to the beast's master so far, as to pass by and take no notice of the poor creature's sufferings, but should surely stay and help him. Much less, therefore, can he approve of those people, who not only overload their horses, but then beat them in an unmerciful manner. And if this is displeasing to him, when there appears to be *some* kind of *use* in it, much more so must be that wanton cruelty, which delights to beat, cut, and maim, beasts, birds, fish,

fish, reptiles, and insects, for no one good purpose in the world.

“ Never, therefore, my dears, upon any account, give way to this *ungenerous, unmerciful disposition*. Many children, I doubt not, have been guilty of it, through ignorance of the real *crime* it was; and also from not being aware that those dumb creatures felt as much pain as themselves would, were they to be used in the same manner; that pulling off the leg or wing of a fly, gives as much pain, in proportion to their little bodies, as tearing off a leg or arm would from them; and running pins through a cockchafer, and such kind of things, causes *them*

not less suffering, than a stake driven through their own bodies would do.

“ If, therefore, the thought of such agonies are horrid to yourselves, inflict them not, if you have any *mercy*, any *compassion*, upon the smallest insect; but treat them with gentleness, humanity, and kindness, as beings created by God, and by him given to you, to do your *service*; - but not to be *tormented* and *abused*. And however people may disregard their conduct in this particular, it will not be disregarded by the Lord: he observes *all* our actions, and has not thought it beneath his dignity to declare, that ‘ The
merciful

merciful man doeth good to his own soul; that is, provides good for his soul in another world, when all *good* actions shall be rewarded: 'But he that is *cruel* troubleth his own flesh;' that is, he not only tormenteth the flesh of others, but provideth even trouble and anguish for *himself*; for, 'There is no peace, saith my God to the wicked.'

You must now, my dears, take your leave of Mr. *Newton's* discourses, as I certainly shall not be able to transcribe any more, your papa having just informed me, that we shall (if nothing happens to prevent) return to you next *Thursday*. To describe how ardently I wish for the moment

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moment when I shall again embrace you all in my arms is *impossible*. Never have I been absent from you before, and I hope nothing may again happen to render it necessary; for, believe me, such separation is very painful to,

Your affectionate mother,

ELIZ. ORD.

THE END.



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1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861. It is a formal communication, and it is written in a very dignified and official style. The President expresses his regret that he cannot continue to serve the country, and he explains the reasons for his decision. He then expresses his confidence in the future of the country, and he wishes the Congress well in its deliberations.

